

## Birthday Issue Is Four-Parter

Plans have been finalized for a month-long commemoration of the first hundred years of publication of the Mississippi Baptist Record.

The Record, official publication of the Mississippi Baptist Convention, was originally to publish a single 32-page centennial issue. Cost factors cut the plans back to a 20 page issue. But editor Don McGregor decided to place the centennial material in four consecutive issues of the Baptist Record in February, rather than use the restricted amount of space in a single 20-page issue. The four issues will total 40 pages.

So that readers of the Baptist Record won't be left in the dark, a certain amount of space in each issue will be designated to include breaking news items.

Centennial material will include specially compiled stories on the history of the Mississippi Baptist Convention Board, a history of the Baptist Record and its editor, plus dozens of special historical pieces and photographs and reprints of special news items and editorials from the paper's past.

The issues will include a page from the Baptist Record's immediate predecessor, the South-Western Religious Luminary, which began in 1837.

The first of the four issues will be dated Feb. 3.

A limited number of four-section complete issues of the centennial commemoration will be available on request for \$50. All four issues will go to regular subscribers at no extra charge.

# The Baptist Record

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## Tax Rule Violates Constitution, Says Joint Committee Director

By W. Barry Garrett

WASHINGTON (BP) — The Internal Revenue Service (IRS) has defied an "integrated auxiliary of a church" in such a way as to violate the spirit and letter of the U. S. Constitution's First Amendment provision for separation of church and state, according to a Baptist executive here.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, says that this rule by the IRS is totally unacceptable to the churches.

The IRS, in the January 4, 1977, Federal Register, has published a final and official rule amending the income tax regulations of the Internal Revenue Code (Section 6033) by defining an "integrated auxiliary of a church."

According to the rule, "the term 'integrated auxiliary of a church' means an organization—(a) which is exempt from taxation as an organization described in section 501 (c) (3); (b) which is affiliated (within the meaning of paragraph (g) (5) (111) of this section) with a church; and (c) whose

principal activity is exclusively religious."

The IRS rule says "an organization affiliated with a church will be considered an integrated auxiliary if the principal activity of the organization is exclusively religious."

The rule further says, "an organization's principal activity will not be considered to be exclusively religious if that activity is educational, literary, charitable, or of another nature (other than religious) that would serve as a basis for exemption under Section 501 (C) (3)."

"If the churches accept this new IRS rule," Wood said, "it would be tantamount to their acceptance of the authority of the state to define the role and mission of the churches." He continued, "under the Constitution each church is the sole source of the definition of its mission and the church alone is capable of determining those auxiliaries which are integral to and integrated into that mission."

"It is an unacceptable concept," Wood contends, "that it is within the competence of the government to de-

termine for a church or its agencies which activity is or is not 'exclusively religious.'"

"There is no doubt in my mind that this offensive new rule by IRS will meet with overwhelming protest from the churches of the nation and that some means will be found to contest it," Wood predicted.

Church-related organizations that are not classified as an "integrated auxiliary of a church" under the new rule will now have to file Form 990 with IRS. Although the organization may be tax exempt, it will still be required to make extensive financial information reports to IRS.

Proposed rules for defining an "integrated auxiliary of a church" were published originally in the February 11, 1976, Federal Register. On March 26, 1976, the Baptist Joint Committee filed written objections to the proposed

rule, and on June 7, 1976, the Baptist Joint Committee joined 14 witnesses at a public hearing before IRS representing the major religious bodies of the nation. The unanimous testimony on that day was in objection to the rule as proposed.

The IRS then rewrote the definition of an "integrated auxiliary of a church" without further consultation with the churches and published its final version on January 4, 1977.

In defining an "integrated auxiliary of a church" the IRS claims that it is merely carrying out the mandate imposed by Congress in the Tax Reform Act of 1969. The churches, on the other hand, in their testimony at the hearing, charged that IRS lacks legislative authorization for the new rule, which, they said, results in the definition of the nature and mission of the church by government.

According to John W. Baker, director of research services of the Baptist Joint Committee, the IRS rewrote its proposed rule extensively after hearing the church representatives. However, he said, the IRS missed the point of objection by the churches and the new rule is as objectionable as the original proposal and on the same grounds.

Wood indicated that the staff of the Baptist Joint Committee has not had time to analyze the full impact of the new IRS rule on the denominational and church activities. However, he said that in the near future he anticipates a staff interpretation that will be given extensive publicity, that the Baptist Joint Committee itself will take up the matter in its March meeting and that the religious liberty conference in October will take up the problem of taxation and the churches.

## 'TV Powerful, Uncontrolled,' Says Witness At Hearing

By Irma Duke

RICHMOND (BP) — "Television is the most powerful source in our society today and it is not controlled," a Southern Baptist college professor said here at the third of four television and morality hearings sponsored by the Southern Baptist Christian Life Commission.

John P. Dever, associate professor of religion and sociology at Averett College in Danville, Va., was one of 15 speakers at the forum in the headquarters building of the Baptist General Association of Virginia.

When asked if television reflected or shaped society, he said there was an interaction. He said it reflects trends and sometimes runs ahead of the trend, "leading us down the primrose path."

Richard M. Stephenson, executive secretary of the Baptist General Association of Virginia said of television, "Such a powerful instrument should be used not to lower, nor even simply reflect, but raise the values of our society."

"It is important to seek to move TV programming from the negative column to positive contributions toward a better quality of life for us all," Stephenson said.

Dever talked about the "no-fault morality." He quoted one television industry representative, "You can't tell the public what they want." Dever suggested this may be true, "But if parents, teachers, and ministers carried out their responsibilities by the Neilson Ratings we would give our children a steady diet of chocolate cake, snow days, and no Sunday school."

However, Robert S. Alley, chairman

of the department of religion at the University of Richmond (Va.), said, "Commercial television offers to American viewers a considerable amount of high quality drama and comedy." He continued by saying, "MASH" approaches life and death with a sensitivity and feeling that causes many a sermon to pale in comparison."

Alley suggested that even programs with immorality were teaching moral values.

C. Welton Gaddy, director of Christ-

ian citizenship development for the Christian Life Commission, asked Alley about programs that have both immorality and morality, how a person keeps from focusing on immorality.

Alley responded that television "can open all kinds of doors, and discussions of issues which can highlight more things. He suggested parents should watch television with their youngsters rather than having the television babysit children."

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## Graham Clarifies Views On Alcoholic Beverages

MINNEAPOLIS (BP) — "At no time did evangelist Billy Graham state he thought it was all right for President-elect Jimmy Carter to drink an occasional highball. He did not even mention highballs," a spokesman for Graham's evangelistic association said here.

Graham stated his position against drinking of alcohol — except for medicinal purposes — after a news report of an interview carried a "partial transcript of Mr. Graham's views, and subsequent reports across the country conveyed some deductions that were not intended," said Forrest Boyd, Graham's communications director.

In a prepared statement, to be used on a future "Hour of Decision" syndicated broadcast by Graham, the Baptist evangelist said he was "pleased to note that President-elect Carter has

said no hard drinks will be served at the White House during his administration."

Graham cited statistics and reasons why he believed consumption of alcoholic beverages was undesirable, and noted:

"Most Americans have been too indifferent concerning this problem of drinking. They hark back to the days when people cried, 'Prohibition causes drinking.' But they don't seem to be aware that legalized liquor has brought even more drinking."

"We must admit, in all honesty, that teetotalism as we know it today, was found only in certain individuals in the scriptures, especially those who had taken the Nazirite vow, like John the Baptist," Graham said.

"The alcoholic beverages of the middle east in that period were very much weaker than modern drink. Biblical scholars, such as Alfred Ederheim tell us that the wine of biblical times was mixed with water," he added.

The evangelist, while saying the Bible teaches that alcohol can be used for medicinal purposes, quoted the Apostle Paul:

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## High Court Seeks Obscenity Clear-Up

By Stan Hastey

WASHINGTON (BP) — The U. S. Supreme Court will make a new effort to help the states determine what constitutes obscenity, according to a brief order released here.

Federal and state courts have been deluged during the past few years with appeals of convictions of displaying, distributing, and selling allegedly obscene motion pictures and printed materials.

Since 1973, the courts have been guided primarily by the Supreme Court's ruling in Miller v. California, a case which established that local communities must have discretion in defining what is obscene.

### Notice

The Baptist Record is late this week because of problems encountered when a rare snow storm hit Jackson early in the morning of Jan. 18.

In addition, Miller set up three guidelines to help the courts define obscenity: (1) "Whether the average person, applying contemporary standards" would find that the work, taken as a whole, appeals to the prurient interest . . . (2) "Whether the work depicts or describes, in a patently offensive way, sexual conduct specifically defined by the applicable state law," and (3) "Whether the work, taken as a whole, lacks serious literary, artistic, political, or scientific value."

The new case now before the court challenges an Illinois law on grounds that it is vague, indefinite, and overbroad. The state, on the other hand, claims that it has met Supreme Court guidelines in writing the law.

Wesley Ward was convicted of violating the law in the spring of 1972 and sentenced to one day in jail and a \$200 fine. His conviction was later upheld by two Illinois courts, including the state Supreme Court.

Ward was convicted of distributing and selling two magazines dealing with sadomasochism and sex. In his appeal to the U. S. Supreme Court, Ward attacked the Illinois law, contending that it failed to give a "specific

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## Foreign Board Sets \$112,000 For Media

RICHMOND (BP) — The Southern Baptist Foreign Mission Board appropriated \$112,000 from 1976 Lottie Moon Christmas Offering for Foreign Missions funds for mass communications facilities and equipment, appropriated \$25,000 for world relief, and asked a missionary to fill a one-year assignment in relief and disaster response work.

The board also appropriated \$15,000 for the production of a children's film and heard reports from Baker J. Cauthen, executive director, and the department of missionary personnel.

The Lottie Moon appropriations, set aside for use in mass communications, were part of numerous early appropriations from the 1976 Christmas offering. Of the \$112,000 for mass communications buildings and equipment, \$11,000 is for equipment in Peru; \$50,000 will renovate and furnish a communications center in Hong Kong

and another \$25,000 will purchase equipment for it; and \$26,000 is for a mass media center in Monrovia, Liberia.

Cauthen expressed appreciation for "very heartening" early reports coming in from individual churches which have met or surpassed their Lottie Moon Christmas Offering goals.

"There is no parallel to the Lottie Moon Offering in the whole world, nothing of the dimension of this offering," he said.

John R. Cheyne, field representative for Eastern Africa, will serve as an associate to W. Eugene Grubbs in relief and disaster response work for one year beginning in April, 1977. Cheyne will be on furloughing missionary status.

A report compiled by Louis R. Cobbs, secretary of the department of missionary personnel, was presented.

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## Order Of Business Committee

The Committee on Order of Business for the 1977 Mississippi Baptist Convention has organized and begun its work. The chairman of the committee for this year is Clark McMurray, far end of table, pastor of First Church, Pascagoula. From left, on the left side of the table, are Graham Smith, minister of music at Temple Church, Hattiesburg; Jim Keith, pastor of First Church, Laurel; and Mrs. Sarah Rouse, member of the faculty of Mississippi College. From the left on the right side of the table are Glenn Sullivan, pastor of Oakhurst Church, Clarksville; Robert Hamblin, pastor of Harrisburg Church, Tupelo; and Macklyn Hubbell, pastor of First Church, Cleveland. Keith is vice-chairman of the committee, Sullivan is secretary, and Hamblin is president of the Mississippi Baptist Convention.

## Lobbyist Warns: When Gambling Is Legalized, State Needs Losers

By Tim Nicholas

"Today only six states in the union have no legalized gambling at all," said Texas Baptist lobbyist Phil Strickland to participants during sessions of a series of human relations conferences held in four Mississippi cities last week.

"And pressure is growing as proponents of local option parimutuel gambling concentrate their efforts on these states," he said.

Mississippi and Texas are two of these states, said Strickland, a lawyer, who for the past ten years has worked

for the Texas Baptist Christian Life Commission.

The human relations conferences were sponsored by the Mississippi Baptist Christian Action Commission, and the Mississippi Baptist Convention Board's Departments of Cooperative Missions and Cooperative Ministries with National Baptists. They were held in Hattiesburg, Gulfport, Starkville and Greenville attracting 175 persons.

Parimutuel gambling is a system of betting in which the winners of the first three places of a race, such as a horse or dog race, share all the money that was bet, minus a percentage kept by the management and the government through taxes.

Strickland explained how little is actually won in parimutuel betting. He said to imagine that only ten people went to a horse race with \$10 each, betting all they had on each race. After ten races and after the management took out approximately 14 percent for themselves and 4 percent for taxes, there was only a total of \$8.64 left to go home with the men. "That's not for each," said Strickland, "that's all they had among them."

He added, "but more than ten people go to the track, and the 'handle,' the amount the people bet at the track, is in the millions of dollars."

Strickland said that some individuals win but the great majority of bets stay at the track.

"One argument for legalized gambling is that it will solve the tax problems," he said. "This doesn't work out to be true. For one thing, the projected income is grossly exaggerated."

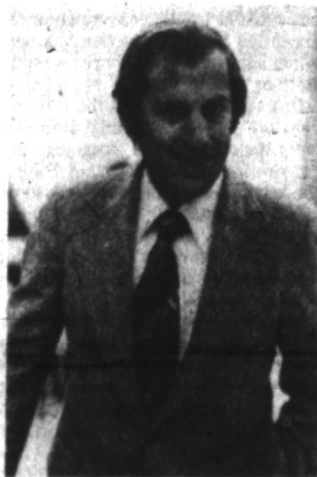
And Strickland enumerated other factors which actually cost the state more: "There's increased law enforcement, if nowhere else but at the track itself, then there's the cost of establishing and maintaining a state rac-

ing commission to oversee the work, and there's lost revenue from other places." Strickland said that one of the biggest supporters against legalized gambling in Texas is the retail market.

For every dollar bet on the track, said Strickland, there are \$5 bet off the track. He said the New York Police Department ran a survey after the state made off-track betting legal and found that illegal betting went up 63 percent. "Why? Well, the bookies had lower overhead and gave better odds than the state, and bookies would give you credit where the state required cash bets. And if you win from the bookies, you don't have to tell Uncle Sam."

Strickland explained the necessity for a connection between off track betting and organized crime. The bookies need up to the minute track information, they need to be able to back up his

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Strickland



## Seven North Central States Continue In Doubling Drive

SPRINGFIELD, Ill. (BP) — A goal of enlisting 32,000 people in Bible study during 1977 was spelled out in a meeting here of Baptists in the seven north central states.

The goal setting came during a church growth workshop sponsored by the Baptist state bodies involved in North Central Missions Thrust, a cooperative effort to enhance missions and evangelism in Illinois, Indiana, Ohio, Minnesota, Wisconsin, Michigan and Iowa.

North Central Missions Thrust dovetails with the Southern Baptist Home Mission Board's Bold Mission Thrust, which has as its dual purpose evangelization and congregationalization of the nation.

"The North Central Missions Thrust was launched in 1974 and has gained steam as it has gone along," said James H. Smith, president of the effort for 1977.

Smith, executive secretary of the Illinois Baptist State Association, added that 1976 was a learning year leading to the Bible study emphasis in 1977, church extension efforts in 1978, and an evangelistic push in 1979.

The overall objective of North Central Missions Thrust is to double the number of churches in the seven states by 1990. Some 1,784 Southern Baptist churches were in the seven states in 1974, and the goal is to have at least 3,590 by 1990.

The overall population of the seven states — generally clustered around

the Great Lakes (with the exception of Iowa) — is more than 50 million, or about one fourth of the population of the United States.

Smith estimated the unchurched population of the area is 32 million people.

During 1977, the states aim to enlist 32,000 new people in Bible studies:

## Mississippi Will Help

Mississippi Baptists will have a part in helping the North Central states to double their Southern Baptist work, according to Paul Harrell of the Mississippi Baptist Brotherhood Department.

"Last year the Southern Baptist Brotherhood Commission invited nine states to form a pairing relationship with the North Central states," said Harrell.

Mississippi, and North and South Carolina were paired with Ohio. Harrell and representatives from the Carolinas visited Ohio to begin determining how people from their states can help with the various projects.

"Our present intent is to discover ministries whereby lay people can be involved this coming summer," said Harrell.

8,000 in Ohio; 3,000 in Michigan; 5,000 in Indiana; 15,000 in Illinois and 1,000 in the "fellowship states" (not yet organized into state conventions) of Iowa and Minnesota - Wisconsin.

Michigan, Indiana, Illinois and Ohio each form a convention while the Iowa Southern Baptist Fellowship is attached to the Missouri Convention and the Minnesota - Wisconsin Fellowship is sponsored by the Texas Convention.

During the three day workshop, 545 persons from across the area — mostly covered by snow — were registered.

Keynote speaker, James L. Sullivan of Nashville, president of the 12.9 million member Southern Baptist Convention (SBC), said Southern Baptists have a unique opportunity to witness because of the publicity focussed on the denomination by news media coverage of one of its most prominent members, President-elect Jimmy Carter.

"This publicity is long overdue," Sullivan said. "We are partially at fault because we have failed to speak up to say who and what we are. For too long, we have had the image of a southern sect that strums guitars

while handling snakes."

Sullivan said it has only been in recent months that the public has become aware of the size and influence of the SBC, the nation's largest Protestant denomination. He pointed out that last year members gave \$1.6 billion in offerings, that one in every six ministerial students in the nation is

Some areas of possible help, he said, would be in surveying for new church work, lay revival participation, lay renewal ministries, and Backyard Bible Fellowships.

"Then we hope to assist in some physical work," said Harrell. "Some churches need renovation. The First Spanish Baptist Church in Toledo recently assumed occupancy of a former Greek Orthodox church. It has no baptistry and carpet needs to be re-laid to match existing pews, and Sunday School classrooms need partitioning."

"We are anticipating to be needing 25 Mississippi volunteers—Men and women—this summer in Ohio," said Harrell, who indicated he would make further announcements as plans and needs are completely communicated to him.

enrolled in a Southern Baptist seminary and that on an average Sunday the 35,000 member churches of the denomination baptize 9,000 converts.

Sullivan warned that all of the national visibility and publicity "will not do us any good unless we correctly interpret ourselves" to people.

He also warned that it is not enough for churches merely to put out signs, publish a bulletin and run a notice in the paper about services.

"Too many of our church leaders adopt the attitude that the general public has two legs and that people know where the churches are... and can come if they want too."

"A vital religious faith always takes the initiative and goes out of its way to reach people and make them feel welcome," he said.

"I once heard of a church that announced a revival 'for members only' because they had all the folks they wanted. I'd just as soon serve as pastor of Arlington National Cemetery as a church like that because it has about as much life."

## TV Uncontrolled, Says Witness

(Continued from page 1)

He indicated there are some shows on television that are in poor taste, but viewers need to be their own censors. If television is imposing its morals, then, "We've got to find a way to deal

with it without imposing our morals on it."

Earlier, Alley had suggested that the church fails to recognize the ethical quality of much of television "as a result of mild profanities and a few sexual allusions."

Several witnesses testifying did agree that viewers should be their own censors, that they are responsible for what they are watching.

Eloise Parks, a high school sophomore and the only teenager who has appeared as a witness at any of the regional hearings, said she is convinced the responsibility mainly is the viewer's, not the producer's or sponsor's. "Every time we watch these shows we are showing our support for violence and sex on television."

"Southern Baptists are not a small group," she said. "We are made up of almost 13 million members. I believe that if we unite in our objections and act, instead of just talking, maybe we can accomplish something."

Winford L. Hendrix, minister of education - administration at First Baptist Church, here, suggested boycotting. "Until we, as religious people, genuinely oppose violence and exploitation of sex in television by boycotting such programming television will not improve. This, along with boycotting sponsors, may well be our answer to cleaning up television programming."

Another witness said that television obeys the law of supply and demand. Timotny T. Brendle, pastor of the Goshen Baptist Church, Spotsylvania, Va., said, "We get what we approve of. We as the consumer do in fact have more control over television programming than does the FCC (Federal Communications Corporation)."

The witnesses testified about the problems of sex and violence depicted on TV, but some expressed a greater concern with what they said is insinuated.

"I don't think the only problem is with actual nudity or sex, but it's the idea that stories put across that's dangerous. These types of shows teach that premarital sex and having affairs are okay and that everybody is doing it, when, in reality, not everyone is doing it," said Miss Parks, the daughter of Keith Parks, missions support division director of the Southern Baptist Foreign Mission Board, Richmond.

The fourth and final hearing will be held in San Francisco.

## Tour Aid Meet Set In Jackson

Joel Land, from the Home Mission Board, will be in Mississippi on Tuesday, January 25, for a conference on music and missions tours from 10:00 a.m. to 3:30 p.m. in the Baptist Building Chapel in Jackson. This conference is designed for leaders who need help in making preparation for special ministries or mission tours.

Land will give help in preparing for tours and special ministries. He will also give assignments for mission areas, if needed.

For further information, contact the Church Music Department, Dan C. Hall, director, P. O. Box 530, Jackson, Mississippi, 39205.

## 400 Laymen Will Sing Feb. 7

A mammoth laymen's chorus is scheduled to sing during the first evening session of the annual Evangelism Conference, Monday night, February 7, in the Jackson City Auditorium.

The goal is to enlist 100 churches to furnish 4 or more laymen to sing in this chorus. Ministers of music are asked to enlist these men and to sing with them during the Monday night performance. Warm-up rehearsal begins promptly at 6:00 p.m., February 7, in the City Auditorium.

Music selections from the collection, *The Old Songs*, by Beryl Red, are to be sung: "Heavenly Sunlight," "Kneel At The Cross," "Face to Face," and "Victory in Jesus." People who attend should bring their own books.

If further information is desired, contact the Church Music Department, P. O. Box 530, Jackson, Mississippi, 39205.

## Graham

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"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth..." (Romans 14:21).

Graham continued, "But he (Paul) also made it clear that we have a free conscience before the Lord and are not to judge the one who feels it is wrong to eat and drink... Nor are we to judge the one who does... it unto the Lord... does not hurt the testimony of Christ... and does not cause a brother to stumble."

"However," Graham said, "It is my judgment that because of the devastating problem that alcohol has become in America, it is better for Christians to be teetotalers, except for medicinal purposes."

## Houston Road Chapel Becomes New Church

Houston Road Chapel became the Houston Road Church on December 5, 1976. Cliff Padgett, pastor of the new church, presided at the organizational service. Representing the Mississippi Baptist Convention on this special day was Leon Emery who brought the morning message. Second Avenue Church, Laurel, provided special music; Bobby Thompson, pastor of First, Sharon, presented the transfer of membership to form the new church; and Ralph Graves, pastor of Highland Church, was moderator.

In 1972 South Laurel Church sold their building and property and placed \$20,000 in a savings account designated to be used to start a new mission church in the north Laurel area under the direction of Jones Association. Sponsoring this new mission, along with the association, were First Church, Sharon; Highland Church; and Second Avenue Church. With this money and the support of the association and other churches in Jones County a large home and three acres of land were purchased.

In April of 1974 the first services were held with Maurice Flowers, Director of Missions for Jones County, serving as pastor until the first full time pastor could be called. A bus was purchased and a bus ministry begun. In January of 1976 a house and acre of land adjoining the present property were bought for additional Sunday School space.

As the history of the church was presented by the clerk, Mrs. Jessie Blackwell, Houston Road Church reported a resident membership of 12:78 by letter and 52 by profession of faith. With a gift of \$13,000 from the Mississippi Baptist Convention Board they have paid off an indebtedness of \$51,800 in the past two years and eight months.

The history of the church stated, "On this the 5th day of December, 1976, as we become constituted as God's new church, we have on hand \$18,000, and it is our prayer that with God's help in the immediate future we will be able to start a new building to hold God's people."

## Newsbriefs In The World Of Religion



Baltimore (RNS)—The Trinitarian Fathers, a small obscure order of Catholic priests until they got national attention advertising five years ago in Playboy magazine, have quadrupled to 80 the number of priestly candidates at their monastery here.

Charlotte, N. C. (RNS) — A simple prayer that may violate U. S. Supreme Court decision is recited daily by the fourth-grade class at Myers Park Traditional Elementary School here, and the principal says it is done because "the majority of parents who have their children here would prefer that we do it."

Heidelberg (RNS) — The first world missions conference for European Baptists was held in six English-language area churches. During the conference week, the European Baptist Convention set a Christmas missionary offering goal of \$29,000. The convention has about 5,000 members. About 400 people attended the conference.

Austin, Tex. (BP) — A minister's daughter is believed to be the third Texas Baptist woman ordained to the ministry in a service on Jan. 2 at First Baptist Church here. Priscilla Lane Denham, 24, is the daughter of W. E. Denham, who served as pastor of that church from 1963 to 1974. Although no exact totals are known, between 20 and 30 women are believed to have been ordained to the ministry by Southern Baptist churches, which generally will ordain any men. The Southern Baptist Convention has some 35,000 churches in 50 states. Ordination decisions are made by local congregations.

Boston (RNS)—Ben Wensky a 106-year-old resident of the Hebrew Rehabilitation Center for the Aged here credited his longevity to "a good God who looked over me" and his own lifelong disdain for cigars.

New York (RNS) — The proportion of the world's population living in "free lands" dropped to a record low of 19.6 per cent in 1976, according to the latest Comparative Survey of Freedom by Freedom House here.



## Week Of Prayer Mailouts

In preparation for the upcoming Home Missions Week of Prayer, Mar. 6-12, several of the officer staff of Mississippi Baptists' Woman's Missionary Union staff innumerable envelopes with promotional material. Pictured clockwise from the left

are: Katie Ainsworth, Barbara Taylor, Fran Pickett, and Shirley Fortenberry.

The 1977 goal in the Southern Baptist Convention for the Annie Armstrong Easter Offering which this Week of Prayer begins, is \$11,250,000.

## Communications Conference Set For Shocco Springs

The Alabama Baptist Convention, in cooperation with the Southern Baptist Radio-TV Commission and the Sunday School Board, is sponsoring an Electronic Communications Conference at Shocco Springs Baptist Assembly, Talladega, Ala., February 3-4.

To be held in the new George E. Bagley Conference Center, the conference will feature sessions on cable television, cassette and videotape recording, communication equipment, broadcast and acoustical engineering, and radio/television broadcasting.

Conference and program leaders include James Waters, Macon, Ga., board chairman, Radio and Television Commission; Richard Milham, pastor

and author, Orlando, Fla.; Claud O'Shields, W. C. Woody, Charles Roden, Ed Malone, Eldon Sparrow, Radio-TV Commission; Jim Coile and M. F. Mayo, Sunday School Board; and Abe Thiessen and William Kitchen, CLW Broadcasters, Chattanooga, Alabama Convention personnel on the program include George E. Bagley, D. L. Ireland, Earl Potts, Otis Williams and Robert Duck.

The conference begins at noon, Feb. 3, and ends at noon, Feb. 4. Total cost per person is \$18.00.

A \$4.00 registration fee should be mailed to Shocco Springs Baptist Assembly, P. O. Box 886, Talladega, Alabama 35160.

## State Needs Losers When Betting Legal

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losses immediately, and they need to have protection. All of which points to organized crime.

The Texas lawyer told conference participants that legalization of gambling creates more gamblers and that since for every winner there are thousands of losers, "it becomes the vested interest of the state to create more losers."

"And studies indicate that poor people gamble with a substantially higher proportion of income than middle or higher income people."

Strickland said he'd been fighting against legalization of gambling in Texas for about ten years and he often

gets tired of the fight. But he isn't willing to give up the fight. "They feel like they can outlast us, and won't go away," he said. He said that even getting a foot in the door with legalized bingo is all the gambling interests need to get started.

"I think one issue for Christian concern is in social affairs such as this. We should have patience."

Clark Hensley, head of the Mississippi Baptist Christian Action Commission urged participants to speak to their legislators about their feelings concerning legalized gambling should a bill be introduced in legislature. "We need to work against the sin of covetousness which is the basis of gambling," he said.



S. L. Bowman, pastor of Greater Clark Street Baptist Church in Jackson, was one of several featured speakers during the week-long series of human relations conferences held around the state.

## Foreign Board

(Continued from page 1)

in his absence by associates in the department. In 1976, a record 268 new missionaries reinforced and expanded the efforts of Southern Baptists around the world, increasing the total number of Southern Baptist missionaries from 2,667 to 2,715, according to the report.

The appointees came from 30 states, the District of Columbia and five foreign countries. Leading the list were Texas with 43; Tennessee with 21; Georgia with 15; Alabama, Arkansas and Kentucky with 14 each; and Oklahoma with 13, according to Cobbs.

The board appropriated \$25,000 from world relief funds for two countries. Turkey will receive \$5,000 for earthquake relief; and Lebanon will receive \$20,000, with \$15,000 for general relief efforts and \$5,000 for repair to damaged churches.

A new children's film, to be produced in Africa by ZEB Moss, mass media consultant for Africa, with assistance from two missionary journeymen, will be based on a 1976 Foreign Mission Graded Series Book for older children, "School Someday."

The board also appropriated \$7,936 to assist with the replacement of personal property of missionaries Mr. and Mrs. William O. Hern. The property was destroyed during the war in Beirut, Lebanon.

## Ohio Executives Adopt Affiliation Guideline

COLUMBUS, Ohio (BP) — The executive board of the State Convention of Baptists in Ohio has adopted a guideline to follow in considering whether a church should lose privileges and participation in the state convention.

The guideline stipulates that when the executive board has "reason to believe that any church is out of fellowship in practice or doctrine, that an effort be made to interview such church and pastor by a committee appointed by the executive board... If it is found that such church is out of fellowship, participation in the annuity and the executive board privileges shall be withheld and the committee would make recommendation to the state convention and that messengers not be seated until conditions have been corrected."

The convention, meeting in the 1976 annual session in Fairborn, Ohio, last November, requested a guideline. That request stemmed from the eviction of two churches by the Greater Cincinnati Baptist Association because of issues related to charismatic gifts and baptism. These issues were not debated by the convention or the executive board. No action has been taken against the two churches on the state or national levels.

In a separate action at the 1976 convention, which apparently stemmed from the same issues, outgoing state convention president, Paul Payne, made a motion (to be considered in the 1977 annual meeting) that state action be linked to associational action in dismissing churches from fellowship which engage in "practices contrary to those held by the convention."

The executive board, however, indicated that it must make its own guidelines and cannot base its decision on a statewide matter by what a district association determines concerning its membership. It also recognized that whatever decisions are made by a state body would not be binding at national level in the Southern Baptist

Convention (SBC), since each autonomous.

For example, the denial of annuity benefits to staff of any church out of fellowship with the state convention would disqualify church staffers from benefits through the Family Benefit Section (Plan A) of the Southern Baptist retirement program administered by the SBC Annuity Board for the state convention. But it would not prevent a church, which still retains affiliation on a national level, from participating directly with the Annuity Board through its other retirement plans, a board spokesman told Baptist Press.

## Obscenity Case

(Continued from page 1)

definition" of sexual conduct which was patently offensive.

In its Miller decision in 1973, the high court ruled that "state statutes designed to regulate obscene materials must be carefully limited."

The court denied a motion by a group of California men convicted in Iowa for mailing obscene materials from California to Iowa. A lower federal court earlier upheld Iowa's right to try the defendants.

Another group of California defendants had their petition for a hearing refused as well. They claimed that the jury which heard their case was given improper instructions to apply national, rather than local, obscenity standards in deciding their case.

The high court also declined to hear the appeal of a Washington State man employed by the Federal Government who was fired by the civil service commission for publicizing his homosexuality. The employee claimed that his First Amendment free speech rights were abridged, but a lower federal court held that the government's interest in public service efficiency outweighs the free speech claim.



## SBC Baptist Men's Day Is January 27

Churches in Mississippi and across the Southern Baptist Convention will be observing Baptist Men's Day Jan. 23. Recognition and program activities will be stacked around the theme, "Let the Men of the Church Stand Up," according to Paul Harrell, director-elect of the Mississippi Brotherhood Department.

"This is a day and time when men need to be challenged and motivated to be on mission for Christ," Harrell said. "Surveys indicate that about 25 to 30 percent of the men in the resident membership of a Southern Baptist Church serve in leadership roles. There are boundless opportunities for Baptist Men to become involved in missions and ministry. The emerging interest of lay persons calls for a greater participation in the mission of the church and a more vivid expression of

their Christian faith," he continued. The purposes of Baptist Men's Day, Harrell pointed out, are to challenge and enlist men in their churches' mission; inform church members about mission/ministry activities now available and planned for men; and acknowledge and give recognition to significant contributions men of the church make.

Baptist Men's Day observance is for all Southern Baptist Churches and not just for those which have identifiable Baptist Men's work, he said. Suggested program activities can be found in the *Brotherhood Builder* or secured from the State Brotherhood Department.

"Let the Men of the Church Stand Up" — may it be so in 1977, Harrell declared.



### Richland Church History

Author Eugene Farr, seated, autographs a copy of his book, "A History of Richland Baptist Church," while M. W. Steen and W. W. Pearson examine the book in the background. The book is dedicated to Steen, who is chairman of the history committee for the church. Pearson is also a member of the history committee. Paul B. Williamson Jr. is pastor of the church. A reception and autograph party marked the publication of the book. The church was 75 years old on Feb. 3, 1976.

## "I Knew He Was Going To Kill Us," Minister

WICHITA, Kan. (BP) — "Our timetable was running out. There was no question in my mind that he was going to kill us."

With that fear, Bryon Tracy, pastor of Riverview Southern Baptist Church here, and six other hostages sat under the watchful eye of a gunman during a bizarre 4½ hours that ended when sheriff's department sharpshooters killed the would-be outlaw.

Tracy, 50, a chaplain with the Wichita police and county sheriff's offices, had just ministered to the family of a suicide victim and was about to end his chaplain's shift when a call came in over the police radio.

A Haysville policeman had been shot — superficially wounded — by a man holding several children hostage in a suburban home.

The minister subsequently became part of a team that entered the Haysville home to talk the gunman, Larry Leer, into surrendering.

Leer, a former mental patient, had requested the team and "wanted me there," as clergy, along with law enforcement and psychiatry professionals "to convince his girlfriend she should go back with him," Tracy said.

On entering the house, Tracy, Leer's girlfriend Lonnie Bean, Wichita lawyer Warner Eisenbise, and counselor Charles Pickard, were assigned seats in the living room. Leer kept a .22 caliber revolver and 12 gauge automatic shotgun trained on the group — both guns were loaded and cocked, Tracy said.

The four joined Sedgwick County Sheriff Johnnie Darr and Wichita Police Lt. Harry Minor and Bernie Drowatsky.

"My concern was for the children," Tracy recalled. "I had been praying beforehand for the hostages and gunman. I had a peace because I felt the Lord wanted me there. He was with me in a very real, satisfying, peaceful way."

Before entering the house, Tracy sent word to his wife, waiting in a car that he would be going in as a hostage. About 30 churches were notified who prayed about the situation in their mid-week services.

It became apparent, Tracy noted, that "Leer knew his back was to the wall and that he must either surrender or die. He wanted to go out in a blaze of glory, and he wanted to take us with him. I was assured of that."

Efforts to discuss Jesus Christ with Leer failed. "I spoke to him concerning his relationship to the Lord, but he said he knew all about the Bible and all he needed to know about God."

As the minutes crept by, the hostages drank coffee with Leer and tried to take his mind off the guns and police activity outside.

As Tracy served Leer coffee, the gunman held the cocked revolver four-to-five inches from the minister's head.

In anticipation of a possible blood-bath, the minister positioned his chair so he could rock backward or could dive into the kitchen area, if he was in the line of fire.

"I expected a lot of shooting. I had seen machine guns, rifles, shotguns and tear gas."

Eight hours after the siege began, about 9 p.m., Dec. 29, the hostages began to talk about a wedding — Leer's. As they chatted, two shots fired simultaneously by sheriff's officers, crashed through a window and hit Leer in the chest. The gunman was dead when he hit the floor, officials said.

In the aftermath, Tracy was able to share Jesus Christ with the two officers who shot Leer — both were in tears.

"We're had some opportunities to share Christ with people you'd never get in a church," he said, referring to his chaplain's ministry.

"I was asked by a guy last night, 'What would you do if your church said you couldn't do that anymore?' I'd say you'd better find another minister, because I feel the church should be involved in community affairs."

## Unanimous Vote Nixes King's Membership

PLAINS, Ga. (BP) — Black activist minister Clennon King, another black man and a white woman — all out-of-town residents — were denied membership in Jimmy Carter's home congregation here by unanimous votes of both the church's membership watchcare committee and the congregation.

The congregation's vote, on Sunday, Jan. 9, came about two months after Plains Baptist Church, confronted by the application of King, a non-denominational minister from Albany, Ga., voted to drop all racial barriers, name a watchcare committee to rule on membership requests, and retain Pastor Bryce Edwards, who had vigorously urged racial openness.

The other two refused membership were Austin Black, a black, and Charlotte Weinberger, white, both from Los Angeles. No action was taken on the membership request of another person, Mrs. Randy Coleman, a white and wife of an employee of President-elect Carter's brother, Billy, because she had not yet had the opportunity to meet with the watchcare committee.

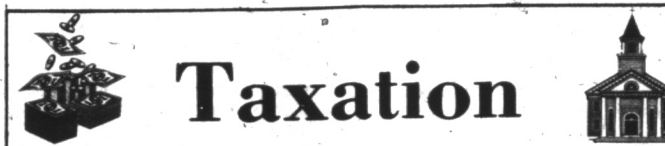
Church leaders said any non-member, including King, is welcome to attend services and that the vote had nothing to do with race.

They cited three reasons for refusing King: 1. he had not complied with, nor even acknowledged, an invitation to meet with the membership committee; 2. he had not shown a willingness to cooperate with the membership in carrying out the goals and objectives of the church; and 3. it would be difficult for him to carry out the spirit of the church covenant because of the distance of his residence. (Southern Baptists encourage new members to join churches in the immediate community so they may be active.)

Reasons given for refusing the application of Black and Weinberger were the distance of their residence, neither had responded to an invitation to meet with the watchcare committee, and nothing was known of their spiritual commitment.

Edwards, who earlier opposed the deacons' refusal to allow King to enter the church and present himself for membership, told reporters on the doorstep of the church that King had not cooperated with the church's attempts to examine his membership application.

President-elect Carter attended services but it is not known what role he played in the decision.



## Taxation

NEW YORK (RNS) — Two specialists on church-state separation issues have warned that a nationwide revolt against church tax exemptions may soon take place.

In their book, *The Religious Empire* (published by Luce), Martin A. Larson and C. Stanley Lowell, a United Methodist minister, argue that an end to tax exemptions for religious enterprises would benefit their supporters by lowering property taxes.

Larson is considered an authority on tax-exempt property and has written other books on the subject. Lowell is editor of *Church and State* magazine, published by Americans United for Separation of Church and State.

The two authors, who had collaborated on an earlier book entitled *Praise the Lord for Tax Exemption* (1969), note that churches are given certain tax advantages under the Internal Revenue Code. They ask, "Is it not possible that these are in violation of the First Amendment, since any law passed by Congress which gives preferences or advantages to religious entities not available to everyone serves, in effect, to establish religion?"

According to Larson and Lowell, "since the taxation of church property would reduce the levies paid by the typical home-owner by at least \$100, it would seem that even church members would benefit substantially through the taxation of their own houses of worship."

The authors comment that "over half (57.7 per cent) of all private exempt property is owned by churches or religious corporations. Such properties devoted to religious purposes and functions are exempt from tax in every state. In studying this situation, we find ourselves in a dilemma between

'free exercise' and 'no establishment.'"

They declare that "for the first time in our history, the tax exemption for religious property is being seriously challenged. It is not so much an attack on the basic concept of religious exemption itself as upon the manifold effort to increase its scope."

Larson and Lowell suggest that "the provision of the Internal Revenue Code which exempts religious organizations, and then only, from the necessity of report and disclosure should be repealed. This is in the interests not only of the churches themselves, but of their members, officials, and the general public as well. Any church or charity which fails to make complete financial disclosure at least to its members and contributors should lose all forms of tax exemption."

They also recommend that "a strong case can be made for the taxation of real estate owned by churches and other exempt groups which is not specifically used for the purpose on which the exemption is based," and that "a charge to the churches for municipal services rendered to them would be entirely appropriate."

The authors also tackle the question of how to define a church or religious property for purposes of tax exemption. "While there are objections to having the state make the determination," they say, "there are even more serious problems when the churches undertake to define themselves. At this point it appears that these are judgments the state will sooner or later have to make. This is probably not an ideal situation, or even a good one, but others appear even less desirable."

## Darrel Baergen To Direct Christian Community Theater

A group of concerned citizens in Corpus Christi, Texas, has formed an alternative plan for community entertainment. Since much of what is offered in theatre and film is not suitable for family consumption, Christian Community Productions is seeking to offer wholesome theatrical productions, using community talent and facilities.

The new director of drama for Christian Community Productions will be Darrel Baergen. He has been on a leave of absence from Southwest Texas State University to be minister of activities at First Church, Laurel, Mississippi.

The idea began as a dream for Sam Satterfield, minister of activities at First church, Corpus Christi. He shared the idea with friends, principally Mrs. Madeline Segler, Mrs. Ella Prichard, and Darrel Baergen.

The intent is to reflect traditional values that have made America great, advocating the Christian perspective. Included in the plans for their first season is a play for children, *A Day In The Life Of Joe*, based on the Southern Baptist television program.

The Baptist Beacon, weekly news-magazine of Arizona Baptists, recently called North Phoenix Church the fastest growing church in the state. In November, the church broke its own Sunday School attendance record with 3,032 persons attending, the Beacon quoted Richard A. Jackson, the church's pastor nine years.

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## South American Baptists Set Bold Mission Goals

RICHMOND (BP) — In Western South America, Southern Baptist missionaries and national Christians are busy implementing plans to reach every person in that area with the gospel, according to J. Bryan Brasington, Southern Baptist Foreign Mission Board area secretary for Western South America.

"In Latin America there is a chorus we sing," Brasington told the January meeting of the board. "It goes like this, 'not by the sword, not by any army, but by the power of the Holy Spirit.' I believe Latin America can be won for Jesus Christ through the power of the Holy Spirit."

He went on to explain that in Venezuela, Colombia, Ecuador, Chile, and Peru, evangelism is at the heart of the work of Southern Baptist missionaries.

"Southern Baptist Missionary Donald R. (Don) Smith reports that in Venezuela the gospel is spreading," Brasington said, "through new leaders, new voices speaking out, new missions, new radio programs, new extension study centers and new church support thrusts. It is a new and encouraging day."

Major city evangelism campaigns are planned for 1977 in Maracaibo and Caracas, Venezuela, plus continued local church efforts. In addition, Baptist radio and television ministries prompted almost 8,000 people last year to write for free correspondence courses offered. Of these, 334 trusted Christ as a result of the programs or through the courses, Brasington indicated.

In Colombia, over 30,000 Bibles were distributed to homes in Cali through joint efforts of evangelicals and Catholics. Also in Cali, a telephone de-

votional ministry was begun.

In the mountain areas of Colombia, Baptist mobile medical ministry clinics are proving to be successful. He also reported that plans are being made for mass evangelism campaigns in major cities of Colombia during the month of February 1977.

The Ecuadorian Baptist Convention adopted the theme, "1977 — The Year of Evangelism." At the 1976 youth congress, Brasington said the young people accepted the challenge to win the youth of Ecuador to Christ. They, along with the Ecuadorian Baptist Convention have planned evangelistic campaigns in churches and on campuses.

Rocio Salazar, an art student in Quito's Central University said, "for too long the Communists have been the only ones to receive permission to present their philosophy to the student body... we believe that when we followers of Christ take a stand for him on campus, others will follow our example."

Doors are open wide for the presentation of the gospel in Chile, according to Brasington. Recently Southern Baptist missionaries distributed 6,000 New Testaments to army personnel in Northern Chile. Missionaries say that there is now an open door in this area for Southern Baptists to go and preach, if there were people to go through the door.

In Peru, problems with visas being granted have been temporarily resolved. Three missionary couples have been granted reentry permits. Since the last missionary couple was appointed to Peru in January 1975, there is a "desperate need for additional career missionaries" here, Brasington explained.

## N. Phoenix Church Will Have One And A Half Miles Of Pews

PHOENIX, Ariz. (BP) — North Phoenix Baptist Church broke ground here on a new \$5.5 million facility described by church spokesman as the nation's longest worship center.

The new facility will be erected on a 40-acre plot purchased two years ago for \$2 million.

The \$5.5 million construction figure includes the fan-shaped building and furnishings, a spokesman said.

The facility is due for completion in Dec. 1977 and will seat about 5,300, he said. Distance from the farthest pew to the pulpit will be 149 feet, and all the

pews, if they were lined in one row, would stretch 1½ miles, he noted.

A \$4 million bond program and "Together We Build" stewardship campaign, scheduled for early 1977, are expected to cover construction costs.

The Baptist Beacon, weekly news-magazine of Arizona Baptists, recently called North Phoenix Church the fastest growing church in the state.

In November, the church broke its own Sunday School attendance record with 3,032 persons attending, the Beacon quoted Richard A. Jackson, the church's pastor nine years.

## Ben Fisher To Speak

Ben C. Fisher, Nashville, Tenn., executive director of the Southern Baptist Education Commission, will be the principal speaker at a meeting of the Education Commission of the Mississippi Baptist Convention to be held on campus of Mississippi College Monday, June 24 at 10:30 a.m.

Fisher will also fill the pulpit of Calvary Church on Sunday evening, June 23 at 7:30, according to Joe H. Tuten, pastor of the church and chairman of the Mississippi Baptist Education Commission.

The commission will be luncheon guests of Lewis W. Nobles, college president, at the college.

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# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### Presidency Watchers

With the coming of Jimmy Carter to the presidency of the United States, Baptists all over the world will have an interest in the state of affairs in the United States and all over the world as its influence begins to be manifest.

In the forefront of these millions of watchers will be the Baptists in the Soviet Union. They are divided into two groups and are on opposite sides of the fence as they watch and wonder.

The "official" group, the All-Union Council of Evangelical Christians-Baptists, would seem to be hopeful that Carter's religious principles would lead him to be interested in world peace and détente. There are almost a half-million members of the churches affiliated with this body.

The other group, the dissident Baptists, are not much interested in détente. They want action in the realm of religious freedom. There are said to be 40,000 members of the dissident churches, and 40 of them are in jail for preaching the gospel in some way frowned upon by the government. And it seems the government frowns easily.

Best known of the dissident Baptists is Georgi Vins, now serving a sen-

tence for refusing to confine his witnessing to areas at official governmental sanctions.

Who can tell which group is right? The preachers of the New Testament seemed to be cast more in the image of the dissident group, for they refused to be bound by human regulations. Some of them spent a great deal of time in jail for their efforts.

On the other hand, one might say it is better to go along with regulations and get more done than to defy the law and thus be even more restricted in activities. And while we might give moral support to the dissident Baptists, who knows which side we would choose if we were faced with the same circumstances?

Whichever policy seems to offer the more practical approach to worship and witness, there doesn't seem to be much doubt that there is indeed a severe restriction of religious freedom in the Soviet Union and in all of Eastern Europe.

Religious freedom, however, is usually one of the first freedoms to go, along about the same time as freedom of speech. So how can one expect religious freedom when freedom gener-

ally is severely limited?

Newsweek tells of the terrible plight of Otto Brubel and his wife, Barbel. They lived in East Berlin and in August of 1973 decided life wasn't worth living under the conditions they faced. They tried to escape and were captured along with a four-year-old son and a three-year-old daughter. The Brubels were placed in separate prisons, and they have not seen their children since. The children were adopted by a communist couple. The Brubels were released in 1975 and deported to West Germany, but it has been three and a half years since they have seen their children.

Let us thank God for his mercy in allowing us to live in freedom. It could be us in such conditions instead of them. If we remain free, however, it means we have an unconditional obligation to spread the gospel all over the world and to take up the slack of those who are not free to do so.

Let us pray that our freedom will continue so that we will be allowed to witness, then let us get up off our knees and keep our eyes open to be alert for any movement that might endanger our freedom.

### Thank You, Citizen Ford

Today, Jan. 20, marks the end of the abbreviated presidency of Gerald Ford. As was pointed out in his State of the Union address, he leaves the nation in better shape than it was when he began his tenure.

There are still problems to be solved, and there still will be four years, and eight years, and twelve years from now. Overall, however, attitudes seem to be much better; and the country seems to be much more at peace with itself than for sometime in the past.

Ford has demonstrated a great deal of quiet strength. He is to be applauded for it. So, too, for a great deal of wisdom in behind-the-scenes actions which helped improve the situation of the presidency without calling much attention to himself.

Since the conclusion of Woodrow Wilson's second term in 1921, only one United States President has been

elected for more than one term who completed all the terms for which he was elected. Dwight Eisenhower was that one. In 200 years there have been only nine such presidents.

Warren Harding succeeded Wilson in 1921 and died in office of pneumonia in 1923. Vice-president Calvin Coolidge finished that term and was elected to the office in 1924. He refused to be considered again for nomination in 1928, and the Republican Party nominated Herbert Hoover, who was elected and served one term. He was defeated in 1932 by Franklin D. Roosevelt.

Roosevelt died in his fourth term. Harry Truman finished that term and then was elected for another. Then came Eisenhower and then John Kennedy, who was shot in his first term. Lyndon Johnson finished that one and was elected for another. He was eligible to run again, but refused. He indicated his intention not to run again be-

fore his elected term was completed. Richard Nixon then was elected twice, the second time by an overwhelming vote. The conditions of his departure are well-known.

For some reason, of recent years the presidency has been a tumultuous situation. Ford seemed to bring a measure of equanimity to the office. For this a nation owes him its thanks.

The presidency of the nation is not a religious position, but the moral fiber of the country seems to be influenced by the character of the one in office. Ford was not there long—only 29 months. His own decency and his influence in that respect on those about him, however, seemed to have had an impact for good on the nation.

We can only be grateful and wish him well as he becomes a private citizen again after so many years of public service in the Congress and his brief tenure as President.

## Guest Editorial

### Giving-Trained Southern Baptists Represent Soft Touch

Most Southern Baptists have been reasonably well-trained in stewardship. Through the years, good seed has been planted in our churches by dedicated pastors. Sunday school teachers, and others.

This is not to suggest that perfection has been achieved but compared to many other denominations and faiths, Southern Baptists have learned the joy of giving and have been blessed because of their generosity. Ironically, though, this makes them something of a "soft touch" for those who would exploit this sensitive spirit which responds to need.

It is distressing to see and hear of a few radio-TV personalities who are reaping the benefits of this admirable foundation in stewardship. One of those personalities is quoted as saying that he depends on Southern Baptists for 70 per cent of his income. We do not doubt this figure. This individual knows where the potential is. Consequently, he cultivates these people very carefully. They keep him in business.

The question immediately comes up: Where are these "media preachers" when death and tragedy come? The answer is obvious. They cannot be at the hospital or at the

graveyard. That falls to the local pastor whose work is not glamorized on the 21-inch TV screen or over a 50,000-watt radio station every day. His ministry is often taken for granted and yet, where would these people in need be if they depended on radio-TV personalities? Would there be a burial? Would there be a bedside prayer in the hospital for a terminally ill patient? Of course not. A computerized letter maybe, but nothing personal.

Please let it be understood that Baptist people are free to give their money wherever they choose; however, a conscientious steward should develop some guidelines in determining where his money is given. A few questions might help: For example, what about accountability? Does the radio-TV personality send out audited financial reports? Are there extravagances in the lives of those receiving this money? How many Cadillacs, Rolls Royces, jet planes and secular businesses are involved in their "ministry"? How much personal enrichment comes from their use of the airwaves?

Let us cite one example of extravagance: The Worldwide Church of God—the Garner Ted Armstrong organization—spent \$500,000 to fly the Austrian Symphony to Pasadena, Calif., to dedicate the luxurious new \$15 million auditorium at Ambassador College. This group takes in more than \$60 million a year and owns at least one jet plane. To our knowledge, there is no public accounting given as to how the money is spent. This is in contrast to the budget of a typical Baptist church where every dollar is accounted for and reported to the membership.

Speaking of that church, after local expenses and obligations are taken out of the offering plate dollar, a certain percentage is usually sent to association work, to the Cooperative Program, and to special offerings which are a part of State and Southern Baptist Convention work. All of this money is accounted for and the donor knows precisely where it is used. No dollar given anywhere supports as many good ministries as does this dollar, with administrative expenses kept unbelievably low. This money can be given with confidence that it will be given properly—for no one's jet planes or personal enrichment.

Not many of our Baptist people are wealthy. For the most part, their tithes and offerings represent sacrificial giving to varying degrees. There never seems to be enough money in a Baptist church to meet the needs. And if there is anything left over, there are numerous denominational ministries beyond the boundary of the local church which always need support.

We urge pastors and church leaders to be bolder in their stewardship approach, pointing out continuously that there is accountability for every dollar put in the offering plate of a local Baptist church. With this positive emphasis, let us hope that more and more of our people will see that this is the best investment they can make.

The Biblical Recorder  
North Carolina

### Thank You, Lord... We Can Minister

Every day is ministering day. Examples: Taking in a young woman to "mend" after a beating from her husband, and later trying to bring about reconciliation.—Helping a family, when the father dies, leaving six children, while the wife is in the hospital awaiting the seventh.—Securing a scarce type of medication for a seriously ill young woman, not a Christian, through a mutual friend in a pharmaceutical company.—Paying for the high school books of one of the girls in our choir who is struggling to receive an education.—Working with a "couples" class, in order to witness to unsaved husbands, or wives, and help them with marital problems (so overly abundant here).—Feeding two small children (while sitting on our front steps) with a wholesome meal in the evening because they had had no lunch.—But, thank God, we can minister, because of your support, prayers, concern and because of the Power of our Almighty God.

—Don and Vi Orr  
Call, Columbia

THROUGH THE COOPERATIVE PROGRAM.

## Book Reviews

**SEE YOU IN THE MORNING** by Frank Peerman (Broadman, \$3.50, 94 pp.) Frank Peerman's son was killed at 15 when a car hit him and his bicycle. This book is the testimony of the father, telling how through grief he rediscovered his heavenly Father's love. It is recommended reading for all who are walking in the agony of grief.

**IN HIS STEPS TODAY** by Marti Hefley (Moody Press, \$4.95, 160 pp.) "What would Jesus do?" In the classic *In His Steps* by Charles Sheldon, a group of Christians makes this motto their guide for daily living. But that was 1890. In a new book by Marti Hefley, a group of twentieth century Christians decide to try it. Heather, a housewife; a professional baseball player; a black doctor; a computer expert, and others fully yield their lives to Christ. Prestige, money, possessions, personal time have to be sacrificed or put in second place.

**LIVING THE QUESTIONS** by Robert A. Raines (Word Books, 142 pp., \$5.95).

This book of poems, prayers, and personal essays contains Raines' most pressing questions of recent years—about loneliness, the limits of freedom, personal power, choosing among options, forgiveness, learning who you really are. With real Craftsmanship he captures the sensitivity of the human situation and relates it to the Christian faith.

**GOODBY WORLD, GOODBY** by Bette Stalenecker (Contemporary Evangelism Press, \$5.95, paper, 195 pp.) This is the story of Bette Stalenecker, Southern Baptist music evangelist, her two sons, and her preacher husband, Ed. It details the heartache, joy, failure, and victory of a modern day "circuit rider." The family travels in a "motorized mansion on wheels." Mrs. Stalenecker says that when they were "stranded on the island of life" their strength for living came from their willingness to say, "Goodbye, World, Goodbye."

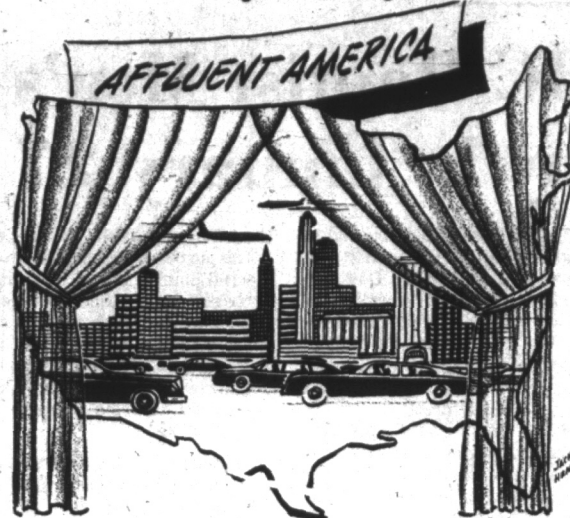
Every church has all the success it prays for and pays for.

Success is relative—the more success the more relatives.

One cannot be isolated from sin, but he can become insulated against it.

A mule can't kick and pull at the same time; neither can a church member.

Dangerous Oversight



"BEWARE THAT THOU FORGET NOT THE LORD THY GOD, IN NOT KEEPING HIS COMMANDMENTS, AND HIS JUDGMENTS, AND HIS STATUTES... LEST WHEN THOU HAST EATEN AND ART FULL, AND HAST BUILT GOODLY HOUSES, AND DWELT THEREIN... THEN THINE HEART BE LIFTED UP, AND THOU FORGET THE LORD THY GOD... FOR IT IS HE THAT GIVETH THEE POWER TO GET WEALTH." — DEUT. 8:11, 12, 14, 18

### Faces And Places

By Anne Washburn McWilliams

I decided to cook turnip greens for supper one night not long ago, but when I took them out of the refrigerator they were wilted and drooping and looked completely dead. W.D. advised me to throw them into the garbage can, but I decided I would at least try to revive them. And the change that came over those greens after a thirty-minute soak in cold water was amazing. Suddenly the leaves were perky and green, healthy-looking and full of life. I thought, "Now there is a picture of the change that comes when a person meets Christ and is born anew. A drooping, wilted vegetable is infused with life, green and abundant."

I was reminded of an old lady I knew once whose lifestyle changed dramatically as she realized the joy of reliance on Christ for daily companionship.

It was revival time at Siloam Baptist Church in Marion, Alabama. Brother Joe Triplett, now on the staff of First Church, Jackson, was pastor at Siloam then. I was member of the church. Several other Judson college students and I were visiting people, inviting them to the revival. On a street near the church we knocked on a door, and a little old lady timidly opened it.

She lived alone except for her parrot, Jim, and evidently had become an eccentric and lonely recluse. Old newspapers were stacked almost to

the ceiling on two sides of the room, in an effort to bar the windows, and all of the house was in wild disorder. The woman seemed so happy to have visitors that we decided to go again. We returned many Sunday afternoons.

We sang hymns for her and took her a radio so that she could listen to the "Baptist Hour." We noticed that she gradually began to resume interest in her house and in her own appearance. She showed us a picture of herself as a young beauty, and told us about her husband who had died.

One Sunday we arrived to find the newspapers gone, and the windows open to the sunlight. Our aged friend said, "I'm not afraid any more, for I know now that Jesus is with me. Please sing that song again about 'Never alone.'"

And we sang, "No, never alone! He promised never to leave me never to leave me alone."

She said she was so thankful for God's gift to her that she wanted to give something, too. She had no money to buy us presents, but she would give us a feather from Jim, that we could use as a bookmark.

This happened so long ago that I sometimes think I imagined it, but I looked in my Bible last night—and there was Jim's green feather.

Reminding me that in Him is life abundant, and that when we ask Him into our lives we need never be alone.

### Daughter Writes Service To People Theme Of Pastor's Life

Note: The following was written by Charles Guy, pastor, of Carmel Church, Monticello, in 1975, when Carmel was holding a Day of Appreciation for E. E. Hedgepeth, a minister in Mississippi for fifty years, until his death January 2, 1977. The letter was written by Hedgepeth's daughter, a member of Daniel Memorial Church, Jackson.

Dear Friend:

Dad is a cheerful, happy person and has been able to see beyond the gloom of life. His funny stories, though, are not the thing I best remember. There are other things that have touched my life spiritually.

The first one I shall tell you is my own soul saved! In the midnight hours while Dad and the evangelist prayed aloud after the night services of a revival, I found Jesus as my Savior! In the afternoon when the evangelist and Dad visited the jail to pray and witness there, they found a murderer who did not know the Lord as Savior of his life. That night while everyone in the family slept these men could not—they knelt and prayed—lost—forever lost—kept coming to their minds. No middle fence to sit in neutral. I realized I wanted Jesus' side right then! I stayed awake long into the night. When Mother started breakfast (wood-stove-style) I came in and talked to her—then I knew I was saved—but too young to be accepted into the church. I waited until I was 14, here at Carmel, to be public about my salvation. (Kinda had people worried, waiting so long).

Perhaps here one can say Dad's life is a good example of what God can do when a life is committed to His will!

Besides Dad's ministry in the work of the Lord through churches, he was compelled to witness to the lost—streets, jails, Penal Farm of Parchman, anywhere he was needed. Dad not only witnessed—he prayed! Not just a sentence prayer in public—his private secret prayers gave him strength and wisdom from God.

"The Best" most used stories about ministers are the ones regarding ministers' visits; their love for fried chicken and cake. Their spiritual "hill-tops" are all those revival meetings with "dumplings" dinner on the ground. I remember best about the communities that were close together sharing revival times together. Most of the families attended several revivals.

vals a summer—some as many as six. Did you ever know a minister (in God's will) who was gloomy? Or a minister who knew only the dark side? Well—there is another side—Proverbs 17:3—"Gold and silver are tested by fire and a person's heart is TESTED by the Lord." I remember some tests and have found strength through them. They have proved to be "stepping stones" to spiritual growth for me.

In one church when a building was needed and in fact, earthly impossible, Dad had faith that God would supply his needs.

Dad mortgaged the cows—our cows—to help build this church! Now that's Faith! Real-Living Faith!

There were no McDonald's or Krystal's, or the equal in our beautiful Mississippi countryside back in that active time for Dad. The time and gasoline (even at 20¢ a gallon) for him to drive home to meals (he always was concerned about "troubling" the fine people in these communities. Then if he visited the sick and even the Brookhaven Hospital—his time did not permit getting a meal at night before services. Many times for the "car-pocket" Mother fixed crackers, cheese, sardines, and pound cake. He would stop in a wooded area—study, pray, and eat. On one road by a bubbling brook was a log where he knelt to pray; the grass was worn off. There he stopped amid the beautiful water, greenery, and wild flowers. He felt close to God there.

By worldly standards, maybe he would not seem to be a man of success, but to this middle-aged daughter, his "peace-of-mind" was riches. His being a leader of God has been an example to me and my family.

Dad was unselfish with our family car, carrying people to doctors, visiting the sick, etc. When I was senior in high school, I had been promised the use of the family car for one of the senior events, when a church-related activity took first place. As a crushed self-centered (without knowing it) girl recovered (I don't even remember the exact event I missed), the lesson I learned has lingered on: Exodus 20:3—"Thou shalt have no other Gods." God first—one I've needed all these years for when God is first, the rest of my life falls into place according to God's will.

One such test regarded a car we owned—I believe it was a 1940 or 1941 Chevrolet. It was not a new car when Dad bought it. World War II had started and factories were not building new cars, so Dad thought that with good care this car would help him in the services of the churches. Dad worked Saturdays at Garott's Store in Monticello. After he closed the store and started home, he realized he had forgotten something. He drove up front, left the car running, and while he was inside, a bus stopped. Someone got off the bus, stepped into the car, and drove away, leaving Dad stranded. He did get home. His main concern was not the car, but how he would get to the church (Nola, I believe) for the services the next day. With tire and gas rationing he started walking the 11 or 12 miles. He added legs and feet to his faith.

I cannot remember if he got a ride but seems I remember he walked to the church and he did get a ride home. The stolen car was recovered. I yet wonder what kind of message a minister could deliver after walking that distance. Yet we would have to say he was following Jesus' footsteps.

Evelyn McClelland  
160 Wildwood Circle  
Jackson, MS 39212

### On The Moral Scene

HUNGRY AND OVER 60—More than 3 million U. S. citizens over the age of 60 are confined to their homes and unable to prepare their own meals, according to a bi-partisan report from the Senate Committee on Nutrition. Yet fewer than 60,000 of them receive home-delivered meals. The report called for a national "meals on wheels" program to combat malnutrition among the elderly and to provide a more human and far less costly alternative to nursing homes for many.

(Bread for the World, December, 1976)

How far a young man goes depends on how much gas was left in the car. Virtues are learned at mother's knee, and vices are learned at some other joint.

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# Dealing With Prospects

By Clifton Perkins  
Director  
Department of Church -  
Minister Relations

In the matter of seeking a pastor, the pastor search committee should do their homework — then they can depend on God to come through with ultimate guidance.

It has been pointed out in the preceding article that the committee should get biographical information on the prospects they desire to consider. When this data has been assembled, in a spirit of prayer and dependence on God, they should study the information on each man carefully. A number of names will probably be eliminated in short order. The committee members will usually find themselves drawn to one man.

At this point it is wise to lay aside all other names and concentrate on this one person. Let it be emphasized that only one man at a time should be considered. If the committee has been honestly seeking God's will, it should not be afraid to move in on one man without first going to hear others preach. We must remember that God's will and not our "fancy" is the important thing.

Further information should be gathered on the man the committee is "zeroing" in on. Contact should be made with someone in churches he has served previously. What is his record as a pastor and preacher? References should be checked and other information obtained before making contact with the prospect.

Why not go to hear him preach first? You will learn far more about his preaching over the "long haul" by making proper investigation than you will ever learn in a "one shot" visit. Timothy 3 and Titus 1 give qualifications a pastor should possess. How can you know whether the prospect has these qualifications without investigation?

One day a young father pushing a baby carriage seemed quite unperturbed by the wails emerging from it. "Easy now, Albert," he said quietly, "keep calm." Another howl rang out. "Now, now, Albert," the father murmured, "keep your temper." A young mother passing by remarked, "I must congratulate you. You know just how to talk to babies calmly and gently." She patted the youngster on the head and cooed, "What's bothering you Albert?" "No, no," cried the father, "his name is Harold. I'm Albert."

That young father was not as calm inside as he appeared outwardly. The prospective pastor that the committee recommends to the church must be on the inside what he appears to be on the outside, for mere personal charm can never weather the storms which inevitably come to a church. Investigation is the only way to verify that.

If the committee is still impressed after investigation that they have the man they want, it is time to make contact. The chairman can call the man and let him know they are interested in him. If the prospect agrees, plans should be made to get together without any obligations to either party. It is best for the prospect to visit the church field and talk with the committee if this is possible. Certainly the pastor under consideration will want to investigate the church as thoroughly as they have investigated him — and he should.

After the interview, the committee will want to visit the man's church — if all systems are still on go. Why not call and tell him you want to visit his church on a certain Sunday? As Roy Hinchey says, "after all, you are not scouting for a ball player — you are seeking a minister of Jesus Christ."

When the committee visits the prospect's church, they should seek to be as unobtrusive as possible. Of course there is no way to completely camouflage a pastor search committee. But the committee should create as little stir as possible. It is not always helpful for a pastor to be visited by a committee. Such a visit should not be made without serious intent.

The committee should carefully observe the atmosphere of reverence and worship as well as the minister's sermon. It should be remembered that the preacher is responsible for leading

the congregation in an experience of worship.

If the committee has not had a meeting with the prospective pastor, they will want to meet discreetly with him and his family before leaving.

In the case of seminary students, the committee may follow a different course. Biographical information on these men can be provided by the Department of Church - Minister Relations. Further information can be secured by telephone or letter. If the committee wishes to go further, it is possible that a preaching engagement in a sister church not too far away can be arranged.

After hearing the prospect preach, the committee faces the decision as to whether they want to invite him before their congregation in view of a call. It is a momentous decision.

One day a cat holding a baby kitten in her mouth came up to one of the busiest intersections in New York City. She could not cross the street for the terrific traffic. The big-hearted traffic officer saw the cat with her kitten. Immediately he put up his hand. All the authority of the city was behind

that lifted hand, and the traffic stopped in all directions. The cat darted across the street with her kitten. She never knew she was the object of special care.

With the pastor search committee it is entirely different. They know they are supported by everlasting arms. They should not be afraid to make their decision, but believe they will be guided by Eternal Wisdom.

Each member should be given the opportunity and encouraged to share his impression. If they do not feel the prospect should be invited before the church, they should kindly inform him of their decision. To leave a man "in the air" could hurt his ministry. A letter or a telephone call can prevent this.

Of course, if the committee does not recommend the man under consideration, they will have to start over. But that should not bother them, for God is giving the orders and their duty is to obey.

(This is third in a series of articles on "Seeking And Calling A Pastor." Next — "Presenting The Prospect To The Church")



Pictured are members of the Football Coaching Staff of the State Champions. Left to right: Cooper Hogue, Rocky Eleuterius, Johnny Wolt, Billy Ray Dill and Luther Kuykendall. These men are all Christians and active in their churches.

Cooper Hogue is Brotherhood Director at Ingalls Avenue and Luther Kuykendall has taught a class of boys. Billy Ray Dill is active at First Baptist in Gautier, and Rocky Eleuterius is an active Presbyterian.

## More About Mississippi's "Coach Of The Year"

The news media have given much publicity to the 1976 State Football Champion Pascagoula Panthers and to head coach Johnny Wolt who was hailed as "Coach of the Year" by coaches and sports writers of Mississippi.

"There is more about Coach Wolt that people need to know," says Allen Webb, his pastor. "Long before he became a coach, he was a dedicated Christian. He was President of the Fellowship of Christian Athletes when he played defensive back at Mississippi State. When he married, he chose Carolyn Browning who was a dedicated Christian. He was active with the Fellowship of Christian Athletes when he played as defensive back for the San Francisco 49'ers. When he became head coach in Pascagoula, three years ago, he indicated that profanity and vulgarity were out of bounds on the practice field or in the dressing room. After one game this year, one of the players corrected his dad in the dressing room saying, 'Dad, we don't talk that way in here.'"

Coach Wolt is active in Ingalls Avenue Baptist Church, Pascagoula. He is a personal soul winner, teaches a boys' Sunday School class, is a Church Training director, has just completed a three-year term as deacon, serves on the church Staff Committee, and recently accepted the responsibility of being the Director of the Youth Worship Service for Grades 1-5.

He has filled the pulpit many times

in the absence of the pastor. On New Year's Eve, he and his wife sponsored a meeting of 80 young people in the church's new activities building. As the New Year began, he was urging the youth to dedicate their lives completely to Christ during 1977.

Allen Webb, pastor of Ingalls Avenue, expressed his appreciation for the Christian convictions and influence of this coaching staff of the State Champions, The Pascagoula Panthers. He also commends Coach Wolt as "a fine speaker who will magnify the name of our Lord by his words and his life."



Wolt



## Our Church... And The Cooperative Program

By Bob Ramsay, Pastor  
Calvary, Tupelo

Calvary Church of Tupelo has been a champion of the Cooperative Program from its very beginning. The membership is committed to the support, ever increasingly so, of the cause of missions through cooperative effort.

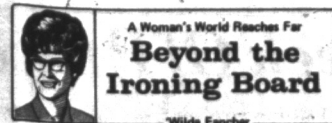
I do not know of a single cause beyond the local church, unless it would be Christian education, that has accomplished more for Christ than the great world-wide Cooperative Program. It justifiably demands every consideration be given by every

Diplomacy is making the way seem smooth and desirable to the other fellow while you get there first.

Most automobile accidents are caused by motorists who drive in high while their minds are in neutral.

Everything comes to him who hustles while he waits.

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You know what jolts me? Opening a desk drawer and seeing a pile of ball point pens, pencils, ink pens and ink cartridges. Because they seem to come alive, stick out their tongues and goodie-goodie at me, "We're going to outlast you. There's no way you can hang around long enough to write us all up."

And you know, there isn't. I've always thought it would be fun if people could spare a five-year segment of life and do, for a few months each, some things they'd like to do — not secret — dream — things, but some things that are appealing while not really magnetic enough for a lifetime of spending. I'd like to work in a fire tower a few weeks in the summer time in the high mountains. Chances are, my joints would like it shorter than a few days.

Another thing, I'd like to hostess my own talk show, not because I have show business aspirations, but because the world is full of people who have much that is helpful to say, but most talk shows are so shallow that only rarely is someone allowed more than five minutes to get to the nitty-gritty. Not much nitty-gritty is so quickly reached, thus rarely does anyone come away very much better off. I'd like a sponsor who would not back off from some in-depth, sane, tasteful approaches to real problem areas by people who are spending their lives dealing successfully with them.

Then I'd like to work as a reporter in political circles for a while; I'd like to work for a Presidential family; I'd like to work for an old-line millionaire family; I'd like to run my own wedding services business; I'd like to teach in a college or seminary; I'd like to work on a big ranch or farm.

All these things I'd like to do temporarily, just to try my hand at them. But the routine of life doesn't often spare us five years or so, does it? It stays busy, full, demanding, confining, often. And that's all fine, too. It has to do with that business of everything in its own season... using life's time for the right thing at the right time. I guess you really can't ask for any more than that — a life with purpose and the assurance of God's hand on your life.

## Revival Dates

Central Church, Brookhaven: lay-led revival; January 21-23; sponsored by deacons of Central; speakers: Verse Wooley, retired layman, Friday night; Ted Rushing, school teacher and interim pastor, Saturday night; Jackie Davis, business man of Monticello, Sunday morning; J. H. Striling, dentist, Sunday night; H. Glen Schilling, pastor; Toxie Williams, chairman of deacons; Friday and Saturday nights at 7; regular services on Sunday.

First Church, Carriere: January 23-28; James E. Sanders, evangelist; Danny Roy Johnson, music director; dedication services Jan. 23 for the new barn and "dinner on the grounds" in the new activities building which was recently dedicated; special music to be brought by The Good News Singers for homecoming on the 24th; Wm. Gary Smith, pastor.

## Around The World

# The Misery Of Bangladesh

By David R. Grant

Editor's Note: David R. Grant, pastor of Broadmoor Baptist church in Jackson and a past president of the Mississippi Baptist Convention, recently completed an around-the-world trip for the purpose of missions awareness. In a series of articles Grant is discussing his trip.

If a person has any compassion at all, he will be moved by the people in this land. It is said to be about the size of Arkansas, which has 53,102 square miles. Mississippi has 47,716 square miles. According to information I received from the Mississippi Research and Development Center, the latest estimates of Arkansas's population is 2,116,000 and Mississippi's is 2,346,000. The estimated population of Bangladesh is in the excess of 80,000,000, or almost 40 times the population of either of the two states with which we are familiar.

Because of the intense density of population, food is a constant major problem. There is no way the land can supply enough food for so many people. Therefore, starvation is a haunting reality.

Foreign aid has been of tremendous help and our missionaries are true ambassadors of Christ as they help minister this aid.

David and I flew directly from Calcutta, India, to Dacca, Bangladesh. James Young met us at the airport. After having a meal in the home of the James McKineys, we rode in a Volkswagen van to Feni, where the Youngs live. The Youngs are from Mississippi. We had two delightful nights with them.

There are at least three areas of mission work I want to mention that we were able to observe firsthand. One is a refugee camp. Sometime ago, there were so many people dying on the streets of Dacca that the authorities decided they had to do something about it. They established this camp a few miles out of the city. It was little more than a place to die other than on the streets of Dacca. The places in which the people were living were deplorable. They are beyond imagination to say nothing of description. However, with the use of foreign aid, some improvement is being made. Hundreds of small but satisfactory houses have been built, and sanitation has been improved. We have a missionary working full time with these people.

Another missionary who was on furlough when we were there is an agricultural missionary. He has two very interesting projects going to help in the food production. One of these is raising fish. He has come up with a fish that both multiplies and grows rapidly. He has a lake wherein he raises the seedlings and the makes them available for the nations. Most of them have ponds of one type or another, and they are stocking these ponds with fish. In a matter of a few months they are edible. They are similar in appearance to our white perch. We ate some at the Youngs' home, and they were very good.

This same missionary is also involved in helping the nationals raise ducks. He has worked out a hatchery whereby the heat of the egg fixed a certain way hatches apart from the duck itself or any kind of incubator. These ducks fill three purposes. The duck itself is food, and the egg is food. Then the ducks eat the insects that harm the rice. We were able to observe these projects.

A big problem with these people is sanitary water. All the conversations we have had with people here at home along this line have almost turned their stomachs. It is nothing uncommon to see one person taking a bath, another brushing his teeth, another washing his clothes, and another using the toilet all at the same time in the same pond of water.

Now we have a wonderful project going in providing wells and, consequently, pure water. This, too, is

provided for in foreign aid; but my good friend, James Young, is administering this project. For approximately \$125 a good well can be furnished a community. James has worked it out to where the community pays a very nominal part and the rest is supplied by the aid fund. We watched them put a well down, and it was a thrill to have a part in such a provision.

In addition to such projects there is our institutional and church work. I did not have the privilege of visiting our hospital, but it is there, doing a work. We have a very effective and growing correspondence work there, too.

One example will illustrate the culture. The missionaries waited for years for a business administrator. Finally, one went. His constitution was unable to bear the cultural situation, and so he stayed only a few months. Now they are waiting again.

It is one thing to say, "pray," and it is another thing to really pray. But if I know people anywhere that need our prayers, it is the people of Bangladesh and our missionaries who work with them.

My next article will deal with Thailand.

## T. R. Coulter

### Dies In Laurel

Taft R. Coulter, 70, of Rt. 2, Laurel, died unexpectedly Monday night, Jan. 10, at his residence. He was a member of Eastview Church, Laurel, which he pastored for 16 years, retiring in 1968.

Coulter was a graduate of New Orleans Seminary. He had pastored churches in New Orleans, Bassfield, Taylorsville, Richton, Shelton and other churches in Mississippi. He had also held many revivals in adjoining states.

He is survived by his widow, Mildred Stone Coulter; two sons, J. D. Coulter, Alascadero, Calif.; T. R. Coulter Jr., Lansing, Mich.; five grandchildren; and seven great-grandchildren. A daughter, Mrs. John (Ida Lou) Foy, preceded him in death in 1970.

Coulter was a native of Mississippi. During his years as pastor he served churches in both Louisiana and Mississippi.

He placed with the Mississippi Baptist Foundation the sum of two thousand dollars with the understanding that the interest be given annually, through the Eastview Church, to the Lottie Moon Christmas offering. In his will another five thousand dollars has been included for the same purpose. On two different occasions he served on the Convention Board of Mississippi Baptists.

Services were held Thursday, Jan. 13, from Eastview Church. Thomas Balch conducted the services assisted by John M. Foy and Cliff Padgett.

Members of the Baptist Ministerial Association of Jones County were honorary pallbearers.

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## Mississippi Doctors

Two Mississippians received doctorates from New Orleans Seminary recently. The graduates were among the 81 seniors to receive degrees.

Pictured with Landrum Leavell, center, President of New Orleans Seminary, are Mississippians Walter Eugene Henderson, right, of Columbus who received the Doctor of Theology degree and Rod Conerly, left, who received the Doctor of Ministry degree. Conerly is from Jackson.





**WMU State Mission Week Of Prayer Offering Reaches \$215,188.77**

The gifts to State Missions Week of Prayer (Margaret Lackey) are listed as received from January 1, 1976 through December 31, 1976 with 945 churches participating. At that time total gifts amounted to \$215,188.77

[illegible]

## Eden Church Retires Debts

For the last several years, Eden Church has observed the Thanksgiving season with a harvest supper. A part of this occasion has been to bring a special offering for the building fund. This year when the Thanksgiving season approached, the church had an indebtedness of \$4,000. At the harvest supper \$2,500 dollars was raised and with \$1,000 dollars that the church was able to bring forth from the regular checking account to add to the building fund, the church was almost over the top in clearing the indebtedness.

The pastor, R. Y. Gerrard, made mention in the service one Sunday that the church was almost out of debt and stated the amount needed. One of the families of the church came forward

with a check at the close of the service to cover the amount owed. The pastor then called the church back into session to tell the good news and truly there was rejoicing that the church was out of debt.

A question is a thing that has two sides so long as it does not concern us personally.

Man's greatest vices are the misuse of his virtues.  
We all have weaknesses, and some of us have some mighty strong ones.  
A mis-spent youth may result in a tragic old age.

Grandpa and grandma were too busy scratching for a living to need books on how to stop worrying.

## Amory Pastor Receives Ph.D. Degree

Larry W. Kennedy, pastor of First Church, Amory, was awarded on December 23, 1976, the doctorate of philosophy degree in history from Mississippi State University. Kennedy's dissertation was entitled, "The Fighting Preacher of the Army of Tennessee: General Mark Perrin Lowrey." Kennedy related the career of Lowrey as a general in the Civil War, the leading Baptist minister in Mississippi during Reconstruction, and the founder of Blue Mountain College.

In the Civil War, Lowrey was a brigade commander in Patrick

**Cleburne's division.**

During the days of Reconstruction, Lowrey was a leading personality in the rebuilding of the Mississippi Baptist Convention. He is the only minister ever to have been elected president of the Mississippi Baptist Convention ten years in succession (1868-1877).

Out of a deep desire to see that his children were educated, Lowrey founded Blue Mountain College in 1873. He is reported to have said, "Mrs. Lowrey and I are determined to edu-

**WRINKLE-LESS**

cate our children even if we have to sell every piece of furniture we own, including our bed."

Kennedy received his high school diploma from Escambia High School, Pensacola, Florida; B. A. degree from Louisiana College; Th. M. degree from New Orleans Seminary; Master of

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Arts degree in history from Mississippi State University; and Ph.D. degree in history from Mississippi State University in 1976. Anyone interested in obtaining a copy of the dissertation on the life of Lowrey may write to Kennedy at the First Baptist Church, Amory, Mississippi.

Mississippi.

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### Longest Banana Split On The Gulf Coast

The youth of Grace Memorial Church, Gulfport were involved in making the longest banana-split ever assembled on the Gulf Coast: 102 feet long and 6 inches wide. The project was a part of the Lottie Moon Christmas Offering emphasis and \$100 was donated to missions from those who helped devour the feast. Ingredients: 80 pounds of bananas, 18 gallons of ice cream, two gallons of cherries, two gallons of strawberries, two gallons of chocolate, two gallons of pineapple, two gallons of whipping cream and three pounds of nuts. Danny Cook is minister of music and youth at Grace Memorial and Jim Futral is the pastor.

## Acteens Royalty

### Bude Church

QUEENS  
Lisa Coleman  
Lynn Gill  
Marsha Webb  
Janis Davis

Queen with Scepter  
Kathy Gill  
Terri Anderson

Queen Regent  
Karen Anderson

Queen Regent in Service  
Lori Carlock

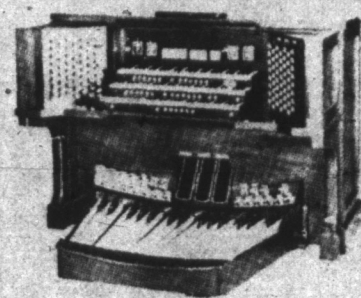
The average man seems to think more of tolerance than he does of truth.

Seldom does your money and your vacation run out at the same time. To a young boy there is no such period as "between meals."

Thursday, January 26, 1977  
BAPTIST RECORD PAGE 7

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## Today's Youth



### Calvary Concert To Conclude Tour

The William Carey College Chorale is concluding an 18-day tour in which they performed sacred concerts throughout Louisiana, Texas, New Mexico, Arkansas, Florida, Alabama and Mississippi. Under the direction of Donald Winters, dean of the Carey School of Music, the 46-voice choir left Hattiesburg on January 3 and will give their final concert at Calvary Church in Jackson on Friday evening, January 21. Other churches in Mississippi who have hosted this year's touring presentation include: Grace Memorial, Gulfport; First, Biloxi; Calvary, Columbia; Eastlawn, Pascagoula; First, Ellisville; and First, Indianola.

### Program Of Popular Songs To Follow Calvary Concert

The Carey College Chorale will be presented in a program of sacred music at Calvary Church, Jackson Friday evening, Jan. 21, at 7 o'clock. Donald Winters, dean of the School of Music at the college and interim

minister of music of the church, will direct the concert, according to Joe H. Tuten, pastor.

Following the concert in the sanctuary the chorale will present a program of popular songs in Fellowship Hall, with the public invited to both presentations.

Featured during the first part of the sacred concert will be musical interpretations of prayers, poetry, scripture readings, hymns, anthems and spirituals.

For the second part the chorale will present "The Peaceable Kingdom" (Randall Thompson), a sequence of sacred choruses for unaccompanied mixed voices.

During the fellowship program the group will present such popular songs as "If," "I Write the Songs" and "Feelings."

Charles E. Endsley, organist at Calvary and a Carey student, will be at the organ for the sacred concert and will also direct the chorale during the fellowship program with his original setting of "The Lord's Prayer."

Keith Thompson, Carey student, will be pianist for the fellowship program and direct a small group known as "Gary and the Greasers."

### Ken Medema At Colonial Heights

Ken Medema, nationally known Christian artist, will appear in concert at Colonial Heights Church, Jackson, on Sunday, January 30, at 8 p.m.

A singer, pianist, and composer who is dedicated to serving God, he does not let his blindness interfere with his enthusiasm for God. His music has been described as "exciting and alive."

The public is invited to hear the composer of "Lord, Listen To Your Children Praying," as he leads in a unique worship experience. The church is located at 5708 Old Canton Road. The pastor is Len Turner.

### A Poor Swap

"One picture is worth a thousand words!"

To this an unknown writer once wrote:

"If you give me a thousand words I can have: The Lord's Prayer, the Twenty-third Psalm, the Hippocratic Oath, a sonnet by Shakespeare, the Preamble to the Constitution, Lincoln's Gettysburg Address, and I'd still have enough left over for just about all the Boy Scout Oath—and I wouldn't trade all that for any picture on earth!"

—Table Talk

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434 E. Capitol 944-0208

# Breakthrough

## MISSISSIPPI COLLEGE CAMPAIGN FOR DEVELOPMENT

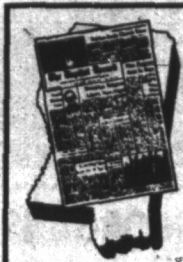
Expanding Horizons. In 1977 the Mississippi College campus will open its doors to three new facilities: the Library Addition/Learning Resources Center, The Cockcroft Nursing/Home Economics Building and the Coliseum. Your investment in Mississippi College will insure a breakthrough to unlimited horizons in the future.



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## Just For The Record



Concord (Tippah) recently held a note burning service to commemorate the retirement of indebtedness on pastorial and educational annex. The pastorial was built on property donated by Mr. and Mrs. Clyde Green. In 1972 an educational annex was added. Indebtedness on these two buildings was retired three years in advance. Pictured are (l. to r.) James D. Crawford, treasurer; Robert E. Walker, pastor, and Duane Bullock, deacon, burning note. At left is Velma Green, one of the original signers of the note and lifelong member of the church. The choir and other deacons look on.



Chesterville Calvary Church, Tupelo, recently celebrated their third anniversary. The church was organized November 14, 1973, with 22 charter members. The members met in homes four months. Then they met two months in Rockwell Youth Center. During this time they bought land and set up a tent on the property until a 30 x 40 building could be erected.

A V. Bailey, right, was called as pastor in July, 1974, moving from Cumberland Church, Maben.

The membership grew and a new sanctuary was built, first services held in it July, 1975. The church now has a membership of 146 and is a part of the Pontotoc Association.



Vance Church, Vance, has gone beyond its goal for the 1976 Lottie Moon Christmas Offering. The goal was \$576 and the church fellowship has given \$800. Felix V. Greer, Jr. is the pastor.

### Mount Vernon Calls Charles Bagwell

Charles M. Bagwell has accepted the pastorate of Mount Vernon Church, Columbus. He moved from First Church, Sumner, after serving six years as pastor.



He and his wife, Aurelia, have two children, Emily, 11, and John, 10. A native of Eupora, he graduated from Mississippi College, and New Orleans Seminary. He is presently enrolled in the Doctorate of Ministry program.

### Bob Hill Moves To Pleasant Ridge

Robert E. (Bob) Hill has accepted the pastorate of Pleasant Ridge Church, Union County. He, his wife, the former Hilda Bullard of Pittsboro, and their two children, Glenn and Nancy, have moved into the church pastorial. They were welcomed into the community with a church fellowship and pounding.



Hill moved to Pleasant Ridge from West Shady Grove Church in Webster County.

Hill is a graduate of Clarke and William Carey College; he attended New Orleans Seminary. He received his M.A. from Mississippi State University and has done additional work on his doctorate in the area of counseling and school administration.



### New Pastor At E. Pleasant Grove

James K. Burke has assumed the pastorate of East Pleasant Grove Church, Quitman. He and his wife, the former Eunice Carlisle of McComb, have moved into the new pastorial at Route 1, Quitman.

Burke was director of missions in Alabama for Winston and North Jefferson Associations and has served several pastorates in that state. He and Mrs. Burke served in Illinois in pioneer missions.

He is a graduate of New Orleans Seminary.

### West Ellisville Calls Pastor

West Ellisville Church, Ellisville, has called Tom McCurley as pastor.

A native of Gloster, he is a graduate of Mississippi College and has a Master of Divinity degree from New Orleans Seminary.

McCurley is married to the former Donna Hill and they are the parents of three sons, Stephen Todd, Clinton Jai, and Brent Wesley.

He goes to West Ellisville from Society Hill Church, Oak Vale.

A reception was held following the evening service on January 2, to welcome the McCurleys to Ellisville.

Part of the burden of Christian concern is lifted when we know that Southern Baptist strength in every field of ministry is assured by the Cooperative Program. Personally, I see the great program likened to the spinal column of the human body. Through it regularly and continuously flows nerve power that is necessary for every function of the body. In like manner the Cooperative Program is vital to the work and ministry of

## Devotional

## Religion Is Not Enough; One Needs A Redeemer

By Harold Kitchings, Executive Secretary, Baptist Foundation ACTS 10

The impression has often been left in the mind of the average non-thinker that it matters not what one believes just as long as he is sincere in his belief and leads a good life, that is, a "religious life."

The minister is often asked if one who never hears the Gospel message will be saved if he is a religious man. Must he have a redeemer, also? Sometimes the question ceases to be an academic one; rather, it takes a very practical turn. Death has claimed a man from his family and community.

The report is given to the minister charged with the responsibility of conducting the funeral service that here was a good man, a moral man, in spite of the fact that he had never taken a stand for Christ and served Him through His church.

Thus, the implication is left that, at least in this particular man's case, it was not necessary to become a Christian. After all, he was already a good man who tried to live by the Golden Rule and treat everybody right. But is this reasoning valid?

If a person is religious even to the point of occasional church attendance, and if he is morally upright and a good, honest, debt-paying citizen, is that enough?

The story of the Roman centurion, Cornelius, offers a clear and unmistakable answer to this problem. The answer is NO! Religion is not enough. No matter how good and religious and moral one may be, he still needs a Redeemer.

Cornelius was a very religious man. He was a man of the very highest reputation in the town of Caesarea. He was a military man by profession. As a Roman centurion, he had under his jurisdiction 100 men, as his rank indicated.

Although he was not a Jew, he appeared to have commanded the respect of both Jews and Gentiles because of the manner in which he conducted himself. He was a man of impeccable character.

His thoughts and actions seemed to have been as pure as kaolin. His personal piety was genuine. Luke stated that he was a devout person who feared God, and he also led his family to have reverence for God. The record further indicated that his religious influence reached beyond his immediate family to touch both his servants and his soldiers.

His piety was also demonstrated through his liberal giving. He was probably the number one giver to the United Giver's Fund. No indication was given that his liberality was lacking in sincerity, either. Giving was just a vital part of his life.

Another outward expression of Cornelius's religious life was seen in his earnest and consistent prayer life. Perhaps his constant praying was indicative of a basic dissatisfaction in his life which prompted him to search for that peace which passes all understanding, i.e., a proper relationship with Christ. Cornelius still lacked a faith in Christ as his Redeemer.

Even as God was dealing with Cornelius, He was also preparing His messenger, Simon Peter, so that he was willing to return to Caesarea with the two servants and the soldier whom Cornelius had sent to Joppa in search of Peter.

While the necessary arrangements were being made and Peter was en route to Caesarea, Cornelius was busy gathering a rather formidable congregation of friends and relatives. The scene was set.

The people were ready to hear the message. The preacher arrived. Soon thereafter he began to proclaim a strange type of message — morality is not enough! Regardless of how good one may be, it is only "through his (Christ's) name that whosoever believeth in him shall receive remission of sins" (Acts 10:43).

Cornelius and those assembled in his house were moved by the Holy Spirit to surrender themselves in faith and trust to this Jesus about whom Peter had preached.

Typical of all true believers, they desired to learn more about their new Saviour, so they plead with Peter to remain with them for several days. Now Cornelius had more than religion. He had Christ.

Southern Baptists. Without it we would remove forever more our lifeline of hope to those who are not Christians across the nation and the world beyond. — A. L. Harris.

## Names In The News

Mr. and Mrs. Paul D. Lee, Jr., missionaries to Spain, may be addressed c/o O. Errol Simmons, Antonio Cervera, 17, Madrid 33, Spain. Both are natives of Mississippi.

Robert Leon Dunn, Jr. has been ordained to the Gospel ministry by Locust Street Church, McComb. John Hedgepeth brought the charge to the church; Ricky Johnston brought the charge to the candidate; and Robert L. Dunn, Locust Street pastor, and father of the candidate, brought the ordination message. A Bible was presented to Robert L. Dunn, Jr. from the church by George Johnston, deacon. Dunn has been called as pastor of Putnam Church in Putnam, Alabama. He is in school at William Carey College. He is married to the former Karen Johnston of McComb.

Ray Kirk began his work as minister of music and youth at Ingalls Avenue Church, Pascagoula, on January 1. He received a B.A. degree from Blue Mountain in 1975 and formerly served as music and youth director at West Heights Church, Pontotoc. He married Eva Harland of Corinth in June, 1975. Eva is nearing the completion of her college work and is an accomplished pianist. The church had a reception on Sunday night, January 9, to welcome this couple. The pastor is Allen Webb.

Joe Justin Walters went to Washington January 19 with the Atlanta Symphony and Chorus to sing for the Presidential Inauguration ceremonies. The concert, under direction of Robert Shaw, will be televised from the Kennedy Center in Washington. Walters, son of Mr. and Mrs. Joe J. Walters of Petal, is a graduate of Mississippi College, former minister of music of Main Street Church, Hattiesburg, is now minister of music of North Peachtree Church in Metropolitan Atlanta.

James D. Hayes, minister of music, First Church, Hattiesburg, has been elected national vice-chairman of the Music Alumni Fellowship Organization of the New Orleans Seminary. After serving for one year as vice-chairman



Hayes will automatically become National Chairman, according to the newly adopted guidelines of the Fellowship. He has been active in the music activities of Mississippi, including several years as assistant director of the Mississippi Singing Churchmen. Dan C. Hall, director of the Church Music Department, MBCB, is outgoing National Chairman.

Wyatt Hunter, pastor emeritus, First Church, McComb, is the recipient of a Service to Humanity award, presented to him by Mississippi College at First Church, McComb on December 12. Hunter retired from the pastorate at McComb in 1968 after serving there for 30 years. Born at Moultrieville, he graduated from Mississippi College with special distinction in 1922 and from Southern Seminary in 1927, with a Master of Theology degree. He married Elois Tolar of Leland, and they have three children. He was Mississippi Baptist field worker with the Sunday School Board from 1922 to 1933. MC conferred on him the D.D. degree in 1944.

Easthaven Church (Lincoln) Brookhaven, has called Randy Grim as minister of music and youth. While in college, Grim was active in Co-Lin's choir, band, and Sojourners. He was president of the Mississippi College Concert Choir and a member of the Naturals. Last October, he was among the eight finalists in the National Association of Teachers Competition held in Shreveport. He is a native of Brookhaven. Robert M. Hanvey is pastor of Easthaven.

Jerry Robinson, Jr., former Mississippian, has been named to a three year term as editor of the Journal of the Community Development Society by the Community Development Society of America. He is professor of sociology and rural sociology at the University of Illinois, Urbana, Illinois.

## Sunday School Lesson: Life and Work For January 23

## Mary—A Person Who Chose Life's Best

By Bill Duncan  
Long Beach, First

Luke 10:38-42;  
John 12:1-8

Have you learned that hospitality means more than a party? Has anyone ever said to you that you entertain beautifully? Recently I saw a letter from a guest that did not comment on the meal or the host but said that they felt that Christ was in the home. Now what would you prefer?



The story of Mary and Martha expresses the problems that we all face at sometime in our life. Suppose you are to have guests in your home. What are the questions that run through your mind? Martha was busy with the entertainment, serving, anxiety, and headaches. Mary simply sat at the feet of Jesus and listened, loved and learned. In John 12:1-8 Mary expresses herself by pouring the expensive oil upon His feet and drying them

with her hair. What an act of adoration and humility. Serving food is important to a person like Martha. But how does one learn to make the proper choice?

True hospitality is a gift of the Spirit. He makes meals out of nothing and fills empty cupboards. He quiets hearts and fills rooms with a godly warmth.

Unfortunately our concept of hospitality or entertainment has been tainted by secular ideas. The secular world demands perfection and desires to impress which brings bondage. The source of all this is pride. That kind of host will say, "I want to impress you with my home, my clever decorating, my gourmet cooking, etc."

Entertaining puts things before people. "As soon as I get everything just the way we want it I will start inviting people into my house." Hospitality puts people first. "The house is not what we want but you are friends. Come home with us." Hospitality before pride is a hard lesson for any Martha.

Entertaining looks for a payment — the words or an exchange invitation. The true spirit of hospitality has no thought of reward but gives, does, loves and serves.

In order to be a Christian host, we need to allow people to see us as we are. Because the Spirit crushes pride, it does not hurt for people to see our humanness. When we have no pretensions, people relax. They may be blessed by the experience of being in your home.

Our philosophy is shown by our viewpoints and values. How can these be tested? We are tested in the ordinary practical experiences of life. When Jesus went to the home of Mary and Martha, Martha complained to Jesus because Mary sat listening to Jesus while she prepared the meal. Her thoughts were upon her own rights as she understood them. It seems from the story that Martha was seeking to do all kinds of favors for Jesus. A simple meal would have been sufficient rather than an elaborate one. He would be pleased if we like Mary would sit close to Him and learn what He wants us to learn. Mary's choice of that time would never be taken from her. Food satisfies for a time. Christ's words satisfy forever.

Nothing Is Worth As Much As Love. Give It.  
John 12:1-8

Mary took the most precious thing

she possessed and spent it all on Jesus. Love is not love when it calculates the cost. Love gives all and love's only regret is that it has not still more to give. It was a sign of honor to anoint a person's head. Mary never dreamed she was able to anoint the head of Jesus, so she anointed His feet. In the act she became unconscious of what others might think and she took her hair down and wiped His feet. Mary loved Jesus so much that it was nothing to her what others thought.

The gift was very expensive. A pound of spikenard ointment was worth a year's wages according to Judas. It would have fed many poor people. Yet the man's sight depended upon what he was inside. He sees only what he is fit to see. Jesus remarked about the gift that the house was filled with the perfume of the ointment. The whole church was filled in sweet memory of Mary's lovely deed. A lovely deed becomes the possession of the whole world. We will never forget that this expression of love was an expression of deep commitment to the Lord. We, too, need to share our faith and commitment with the same spirit of love. Our gift may be in another way but the spirit can be the same.

reassured him and promised that his life would be focused on men rather than fish. After beaching the boats, all four men "forsook all, and followed him." Contrary to his vocational experience, Simon obeyed his Teacher and discovered his own weakness and Jesus' power when they caught more fish than they could handle.

Selecting Men For Mission (Mark 3:13-19)

When the Gospel writers refer to the multitudes who followed Jesus, we can assume that some people were "here today and gone tomorrow." But we must also realize that Jesus had more than twelve disciples; the twelve learners listed here also became known as apostles because that word means "ones sent out." The "twelve" were probably thought of later as symbolic leaders in the new Israel.

Jesus selected those men as the nucleus of the fellowship he was building. As "they should be with him" daily, he could teach them and help them grow into a brotherhood. Also, after they had matured, he wanted "to send them forth to preach" what they had learned and to use his power "to cast out devils." Always they would be following him, but they also had their own mission in behalf of the gospel. The list here also appears in Matthew 10:24; Luke 9:14-16; and Acts 1:13.

## Sunday School Lesson: International For January 23

## Jesus Calls His Disciples

By Wm. J. Falls  
Mark 1:16-20; 3:13-19;  
Luke 5:1-11; 6:12-16; 9:1-4

Had Jesus planned to be only a teacher and philosopher, he might have spent more time in solitary thought or with only a small group of favorite pupils. But his purpose was broader and more vital than saying wise things or solving difficult problems. Because he had come to make a difference in the



lives of many people, he developed a fellowship in which his pattern for life could be practiced, demonstrated, and then shared with others. But calling disciples was more than a strategy; it was the first step in growing the family of God that we now call the church. Disciples of all centuries began with

those first twelve.

The Lesson Explained  
Calling Men To Be Learners  
(Mark 1:16-20)

Mark wrote his Gospel in such a condensed manner that we could get the impression from these verses that Jesus had never seen Simon and Andrew before. But the passages from Luke in this lesson and John 1:35-42 reveal that Jesus' call was not really abrupt. Simon and Andrew were fishing — as their livelihood — along the shore of the Sea of Galilee. Jesus both invited and commanded them to become his disciples so their lifework would be catching men rather than fish. They left their nets at once, and soon the three of them came to the beached boat where James and John were mending nets. When Jesus gave the same invitation — command, they left their father and his employees and started walking after Jesus. As the first disciples, they had no claim to some special office; a disciple was a

learner, and Jesus was seeking people willing to be taught. Obeying Their Teacher (Luke 5:4-11)

This may be an elaboration of the incident in Mark or an entirely different story that ended with the same call. One day when Jesus was teaching by the lake, he got into Simon's boat and asked him to push out a bit from the shore because of the crowd. When he finished teaching, Jesus told Simon to move the boat to deep water for a catch. Despite the previous night's work with no luck, Simon obeyed. As they (probably including Andrew) began pulling in the net, they realized it was too full for them to manage alone. With the help of James and John, the haul was so large that both boats could hardly get it back to shore.

Simon was amazed and fearful; he must have thought that Jesus had some supernatural power, perhaps endowed by God, and that reminded him of his own sinfulness. But Jesus